

gifts upon me), so does TRASADASYU,
desirous, AGNI,
of thy valued favour through thine
exceeding praise.

4. When ASWAMEDJIA gives to him who
solicits of
him as a benefactor, saying (bestow wealth)
upon me,
and comes (to him) with a verse (in thy
praise), do
thou AGNI, grant intelligence to (the
Raja) who
wishes to offer sacrifice (to thee).

5. Whose hundred robust oxen yield me
delight,
as the triple-mixed *Boma*ⁱ the offering of
ASWAMEDHA
(gratifies thee).

6. INDRA and AGNI, bestow upon the
munificent
ASWAMEDHA infinite wealth with excellent
posterity,
undecaying as the sun in heaven.

SUXTA XIV. (XXVIII.)

The deity as before; the *Rithi* is VISWAVARA, a
lady of tie
family of ATRI : the metre of the first and third
stanzas is
Trishtubh, of the second *Jagati*, of the fourth
Anushtubh,
and of the two last *Odyatil*.

1. AGNI, when kindled, spreads lustre
through the
firmament, and shines widely in the
presence of the
dawn: VlsAvinf, facing the east,
glorifying the gods
with praises, and bearing the ladle with
the oblation,²
proceeds (to the sacred fire).

ⁱ Mixed with curds, milk, and parched grain.

³ *Xfavisht ghritdchi* is explained by the scholist
puroddsddi-
lakslianena yuktayd ghritackyd sruchd sahitd, with
the ladle of
j/līi connected with the cakes and other articles of
the oblation:
the whole passage is remarkable, whether this
explanation be
admitted or not, as it leaves no doubt that a
female is described
as discharging the offices of a priest worshipping
the gods at
dawn with hymns and oblations: besides
Vitwavdrd being femi-
nine, the epithets *prdcM ildud ghritdc/ti* are of the
same gender:
the term is explained therepeller of all enemies of
the nature of

